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education. Education in its broad sense is thus distinguished from "schooling," which represents that phase of education which may be characterized as designed or directed. Having taken pains to make this distinction, the author's treatment would be clearer in places if he did not oscillate so readily from the one point of view to the other.

The book is divided into four parts, entitled respectively, "The Nature of Education," "Education as a Science," "The Data of Educational Science," and "Contributing Sciences." Of these the first and fourth receive the most lengthy treatments. The most carefully worked-out portion, and the one most in accord with a scientific treatment, is the part entitled "The Nature of Education," comprising the first 170 pages. In this part are stated and elaborated four presuppositions in reference to (a) the subject, (b) the instrument, (c) the motive, (d) the condition of education. The general line of treatment in working these out is in accord with current educational theory, as embodied, for example, in an elaborated form in Professor O'Shea's book *Education as Adjustment*. The educative process is seen to be summed up in the constant interaction of two factors: "the impulse to know and to grow" on the part of the individual, and the ever-present environment "which impinges upon the nerves and arouses the mind to action." Especially valuable is Dr. Boone's discussion of the motive in education, where he emphasizes the thought that real education is never secured by imposition from without, but rather by setting free and furthering the growth of the impulse from within.

The conclusion arrived at after a perusal of the whole book is that in it the author has not attempted, except in the most general way, to work out a science of education. This, according to his own broad definition and further expansion of it, would be a task practically equivalent to the writing of a history of all the factors responsible for man's development along every line of progress. He has confined himself rather to indicating some of the possibilities of a science of education, together with a statement concerning the spirit and method that should dominate scientific investigation and a suggestive survey of the body of material which a science of education has at its disposal. In the words of the author, a science of education "is at least in the making"—which, after all, is perhaps a more hopeful fact than if it were already "made."

The book under discussion is typographically pleasing and free from misprints. An error in historical fact is to be seen on p. 7, where Herbart is spoken of as Kant's successor at the University of Berlin instead of at Königsberg. A brief working bibliography of education and related sciences is appended.

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Growth and Structure of the English Language. By OTTO JESPERSEN. Leipzig: B. G. Teubner, 1905. Pp. iv+260. M. 3.

Those acquainted with Jespersen's other books, as *Progress in Language*, will expect to find this new work suggestive and helpful. Jespersen is a keen observer and original in method. His work is always full of well-selected examples. The book before us shows all these qualities. It is especially suggestive by reason of the foreigner's view of our language. Little things, which English-speaking people might easily overlook, are more readily observed by one not to the manner born. Many of these are clearly pointed out by this keen Danish scholar.

As to general plan, there is perhaps a certain lack of proportion and harmony of parts. Exclusive of a "Preliminary Sketch" and the concluding chapter, the book consists of seven chapters on the vocabulary and one on the grammar. The last chapter on the vocabulary, called "Shakespeare and the Language of Poetry," occurs after that on grammar, rather than with those to which it naturally belongs.

The chapter on grammar scarcely gives a clear idea of development of inflections, partly because an attempt is made to cover syntax at the same time. While the two are closely related, they can hardly be treated to the best advantage together. Even the treatment of inflectional leveling shows a curious grouping. Discussion of the *s* (*es*)-genitive and plural of nouns suggests the *s*-ending of the third singular in verbs. So the archaic and poetic *th*-ending of verbs is followed by the *th*-ending of ordinal numerals. While there is no hint of connection between the two, the arrangement emphasizes casual rather than essential relations.

In this part also we notice some less accurate statements. It is perhaps unwise to say that consonant change in verbs "has been abolished (?) altogether except in the single case of *was-were*" (p. 179), when modern readers are sure to meet *seethe-sod-sodden* in Shakespeare and the Bible. For later English, of course, *seethe* has largely given away to the borrowed verb *boil*. More to be criticised is the sentence: "In modern English we restrict *brothers* . . . to those of the family, using *brethren* . . . of different families" (p. 190). *Brethren* is archaic, liturgical, and poetic. "Most of the words that make their plural like the singular are old neuters" (p. 190) is not wholly true. It is true for most native words. It is not true that "a solitary precursor [of the *s*-third singular of verbs] is found in Chaucer" (p. 192). Ten Brink, indeed, gives but the one instance Jespersen cites (*Duchess*, 73), but it is found also in *Duchess*, 257; *Fame*, 426, 1907, at least. The pronoun *which* is not restricted to things (p. 204), but is no longer used for persons. *Who* and *which* were not "originally interrogative pronouns only" (p. 206), but indefinites as well, and it is probably through this indefinite use that they became relatives. One might select some other minor points in which the foreigner betrays his lack of acquaintance with certain forms of English usage.

The best part of the book is in the chapters on vocabulary. These emphasize the foreign-derived material, but the treatment is always interesting. Perhaps one might mention especially those on Scandinavian and French elements. Even in treating vocabulary, however, one evidence of faulty method must be noted. Of Shakespeare Jespersen says (p. 215): "His reticence about religious matters . . . is shown strikingly in the fact that such words as *Bible*, *Holy Ghost*, and *Trinity* do not occur in all his writings." A glance at the Concordance of Milton's poetry shows that only the second one occurs in all of Milton, and that only once. The conclusion is obvious.

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